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THEOLOGICAL MONTHLY.

VOL. IX.

APRIL, 1929.

No. 4.

Sure Grace.

Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part VII.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

Here is sure grace. Is. 55, 3. Not in the doctrine of gradual forgiveness. For what guarantee have I that the little grain of forgiveness which happens to be in my possession at this time is really sufficient for my salvation? Not in the doctrine of a justification through a heavenly voice which comes but once in a lifetime. For the remembrance of the voice heard at that time is effaced by time; and even if time would spare it, what good would that do you? It would no more assure you of your being in a state of grace than the certainty of your birthday gives you the assurance that you are alive now. The assurance of your salvation rather rests on the fact that you are a sinner, but that the blood of Christ which perpetually makes intercession for you is standing between the fierce wrath of Almighty God and you. And as you have the certainty of life in every breath which you take and by means of which you drink the life-sustaining air, so you have sure forgiveness in every grasp of your faith by which you apprehend Christ.

True. But does this also give me the assurance that I will finally be saved? Most certainly! For God "spared not His own Son, but delivered Him up for us all; how shall He not with Him also freely give us all things?" Rom. 8, 32. And furthermore, God's Word says: "Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine." Is. 43, 1. And: "For the mountains shall depart and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Is. 54, 10. "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors and lay thy foundation with sapphires. And I will make thy windows of agates and thy gates of carbuncles and all thy borders of pleasant stones." Is. 54, 11, 12.

Men are liars; but "God is not a man that He should lie, neither the son of man that He should repent. Hath He said, and shall He not do it, or hath He spoken, and shall He not make it good?" Num. 23, 19. No, "for the Word of the Lord is right, and all His works are done in truth." Ps. 63, 4; 19, 7; Jer. 42, 5; Titus 1, 9; Rev. 21, 5. Yes, He has even sworn: "Verily, verily, I say unto you, If a man keep My saying, he shall never see death." John 8, 51. "Verily, verily, I say unto you, He that heareth My Word and believeth on Him that sent Me hath everlasting life and shall not come into condemnation, but is passed from death unto life." John 5, 24. "Men, verily, swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec." Heb. 6, 16—20. And is God not mighty enough to keep His promise? Is He not greater than our heart, yea, greater than all? 1 John 3, 20. "I give unto them eternal life," says Christ, "and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." John 10, 28, 29. On this rock stands the house of our salvation. And did He not give us the holy Sacraments: Baptism, Gal. 3, 27, Absolution,¹⁾ Matt. 18, 18; John 20, 23, and the Holy Supper, as His seals?²⁾ What is the purpose of the seal on the letter? To protect it against unauthorized intruders and to confirm its authenticity. So the Sacraments protect us against doubt and testify unto us the true and perpetual grace. And is not the Holy Spirit "the earnest of our inheritance"? Eph. 1, 14; 2 Cor. 1, 22. For we "have not received the spirit of bondage again to fear, but we have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the

1) Apology. *Trigl.*, 261 f. 309; Large Catechism. *Trigl.*, 751. [In strict parlance absolution would not be classed as a Sacrament.—ED.]

2) As He gave circumcision to Abraham. Rom. 4, 11.

children of God; and if children, then heirs; heirs of God and joint heirs with Christ." Rom. 8, 15—17. And in spite of this we should still doubt? Is not the Holy Spirit "the Spirit of Truth," John 15, 26, yes, Truth itself? 1 John 5, 6. "If we receive the witness of men, the witness of God is greater." 1 John 5, 9—11. Furthermore, we know that every prayer which is offered up in the name of Jesus is heard, John 16, 23; 1 John 5, 14. 15, therefore especially the prayer, "Forgive!" and, "Lead us not into temptation," and, "Deliver us from evil." Matt. 6, 9. 12. 13. Yes, faith, from which such prayers flow, is nothing else than "the substance³⁾ (*ὑπόστασις*) of things hoped for, the evidence of things not seen." Heb. 11, 1. Therefore we say confidently with St. Paul: "I am persuaded (*πέπεισμαι*) that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord." Rom. 8, 38. 39.

But is it not written: "Let him that thinketh he standeth take heed lest he fall," 1 Cor. 10, 12; and: "Work out your own salvation with fear and trembling," Phil. 2, 12; and: "Thou standest by faith. Be not high-minded, but fear," Rom. 11, 20; and: "Pass the time of your sojourn here in fear," 1 Pet. 1, 17; and: "Happy is the man that feareth alway," Prov. 28, 14? Do such admonitions not clearly conflict with the assurance of grace? Foolish thought! Who is to fear? Why, the old man is to fear; and just he is the fiercest enemy of perpetual and sure forgiveness. Therefore God's Word chastises him, not in order to diminish the assurance of grace, but to strengthen it. If anything is to be diminished, it is our carnal sense of security. Security and assurance agree like fire and water: the more security, the less assurance, and vice versa. For assurance comes from God, reposes in the Spirit, and anchors in the Word; security, on the other hand, comes from hell, reposes in the flesh, and anchors in nothing (*לֹא*). Ps. 39, 5. And as surely as the flesh and the Spirit are contrary the one to the other, Gal. 5, 17, just so surely assurance and security are contrary the one to the other. The assurance of grace dispels security as the sun dispels the night. And despite this truth, people would twist these texts

3) [Marginal reading: *confidence, assurance.* Luther: *gewisse Zuversicht.*]

which reprove security in order to safeguard assurance into arguments against their chief purpose; they would throw the walls of their own fortress into its moats! The fear which the Scriptures recommend does not conflict with the assurance of grace, but with the security of the flesh. David says: "What time I am afraid I will trust in Thee." Ps. 56, 3. Yes, out of perpetual fear flows perpetual faith. Our heart is so hard that it will not believe unless it is first made to tremble; only the afflicted give heed to the Word. Therefore they are blessed, that is, in God's perpetual grace, "that fear alway; but he that hardeneth his heart shall fall into mischief (מִקְשָׁה לְפָנָיו)." Prov. 28, 14; cp. Heb. 4, 1.

So, then, we shall pass the remainder of the time of our pilgrimage in perpetually endeavoring to get away from trusting in ourselves; for "he that trusteth in his own heart is a fool." Prov. 28, 26. But "the Lord is my Light and my Salvation; whom shall I fear? The Lord is the Strength of my life; of whom shall I be afraid?" Ps. 27, 1. Not to fear and to fear seems to be a contradiction, but it is not; for we are dual beings, with our feet on earth and our hands in heaven. Our feet tremble, but our hands hold the crown of righteousness in the City of God, with its streets of gold, which is above. Rev. 3, 11. From the beginning of the world God has dealt with His children in this way: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles; . . . for he looked for a city which hath foundation, whose builder and maker is God." Heb. 11, 8—10. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promise offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead." Heb. 11, 17—19. Likewise Moses, though trembling, yet full of confidence, "forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible." Heb. 11, 27. Thus they "out of weakness were made strong, waxed valiant in fight," in spite of "mockings and scourgings, yea, moreover in bonds and imprisonment." Heb. 11, 36. And the dear apostles also had tribulation, and yet in Christ they were of good cheer, John 16, 33; they feared and feared not, 2 Cor. 4, 7. 9; they were sorrowful, yet always rejoicing. 2 Cor. 6, 10. So well do fear and

assurance agree. Yes, we shall rejoice with Paul: "I have the assurance of grace," Rom. 8, 38. 39, only as long as we complain with him: "Without fightings, within fears ($\xi\omega\theta\epsilon\nu\mu\alpha\xi\alpha\iota,\xi\sigma\omega\theta\epsilon\nu\varphi\omega\beta\omega\iota$)."⁴⁾ 2 Cor. 7, 5. That is also the doctrine of the Fathers.⁵⁾

(To be continued.)

Notes on the Marburg Articles.

The Marburg Articles embody the result of the deliberations of the Colloquy of Marburg, held October 1—3, 1529. These fifteen articles were drawn up by Luther. "'We must let the Christian world know,' said the landgrave, 'that, except the manner of the presence of the body and blood in the Eucharist, you are agreed in all the articles of faith.' This was resolved on; but who should be charged with drawing up the paper? All eyes were turned upon Luther. The Swiss themselves appealed to his impartiality." Thus the Reformed writer Merle d'Aubigné, in the *History of the Reformation*. They were signed by Luther, Melanchthon, and their colleagues, and by Zwingli, Oecolampadius, and their colleagues.

4) [Charlotte Elliott: "*Fightings and fears within, without.*"]

5) Apology. *Trigl.*, 155. 209. 277. 279. Smalcald Articles. *Trigl.*, 517. Formula of Concord. *Trigl.*, 1063—1095, especially 1063. 1067. 1085. 1087.—Luther, Of sure grace: St. Louis Ed., XI, 717—721. 920 ff.; II, 2059—2060. Of fear and its relation to assurance: II, 149. 150. 1917. 1918; IV, 415—417. 921. 922. 1723—1725.—Chemnitz, in his *Examen*, begins the excursus on this subject with the question: *An vera fides justificans sit vel fiducia vel dubitatio de remissione peccatorum?* and answers that two things must be distinguished, the *certitudo justificationis praesentis* and the *certitudo perseverantiae*. Concerning the second point he says: *Non docendi sunt homines, quomodounque se gerant, non posse ipsos exercidere gratia Dei. Scriptum est enim Rom. XI: Si permanerit in bonitate; Heb. III: Modo fiduciam retineant usque ad finem. Sed monenti sunt, ut actiones carnis Spiritu mortificant et fide firmiter inhaerant Christo, illique per usum Verbi et sacramentorum magis magisque uniantur et petant a Deo donum perseverantiae. Et hoc modo non debent dubitare de perseverantia, sed statuere juxta promissiones, Phil. I: Confirmabit vos usque in finem, etc.* Finally: *Agitant has Scripturae sententias: 1 Cor. X: Qui stat, videat ne cadat. Phil. II: Cum timore et tremore, etc. Ad has sententias responsio est: Monent, ne persuasione certitudinis de salute degeneremus in carnalem securitatem, qua ipsa fides extinguitur. Sunt ergo hae sententiae non conciones de dubitatione fidei, sed exhortationes, ne fides possidens certitudinem salutis vel securitatem extinguiatur, vel actionibus carnis executiatur, sed exerceatur perpetuo in lucta contra carnem, ne illius petulantia effundatur gratia, Spiritus Sanctus et certitudo salutis.* Then follow the excellent closing remarks. (Chemnitius, *Examen Conc. Trid.*, Ed. Francoforti, 165—173.)

The purpose of these lines is, not to discuss the whole matter, but to call attention to three points connected with it.

1. The fifteenth article gives a clear-cut presentation of the situation regarding the doctrine of the Lord's Supper. No agreement had been reached, and no attempt was made to gloss over the difference. It will not be amiss to transcribe portions of D'Aubigné's story of the discussion: "Luther, taking a piece of chalk, bent over the velvet cloth which covered the table and steadily wrote four words in large characters. All eyes followed the movement of his hand, and soon they read: *Hoc Est Corpus Meum*. Luther wished to have this declaration continually before him that it might strengthen his faith and be a sign to his adversaries.—The chancellor having reminded them that the object of this colloquy was the reestablishment of union, 'I protest,' said Luther, 'that I differ from my adversaries with regard to the doctrine of the Lord's Supper and that I shall always differ from them. Christ has said, *This is My body*. Let them show me that a body is not a body. I reject reason, common sense, carnal arguments, and mathematical proofs. God is above mathematics. We have the Word of God; we must adore and perform it.' (Zwingli, Opp. IX, p. 175) . . . Oecolampadius: 'There is danger in attributing too much to mere matter.' Luther: 'Everything that God commands becomes spirit and life. If it is by the Lord's order that we lift up a straw, in that very action we perform a spiritual work.' Oecolampadius: 'But since we have the spiritual eating, what need of the bodily one?' Luther: 'I do not ask what need we have of it; but I see it written, *Eat, this is My body*. We must therefore believe and do. We must do—we must do!' Zwingli: 'I oppose you with this article of our faith: *Ascendit in coelum*. If Christ is in heaven as regards His body, how can He be in the bread? . . .' Luther: '. . . I care little about mathematics.' Zwingli: 'There is no question of mathematics here, but of St. Paul, who writes to the Philippians, *μορφὴν δούλου λαβών*' Luther, pointing to the words written before him: 'Most dear sirs, since my Lord Jesus Christ says, *Hoc est corpus meum*, I believe that His body is really there.' Here the scene grew animated. Zwingli started from his chair, sprang towards Luther, and, striking the table before him, said to him: 'You maintain, then, Doctor, that Christ's body is locally in the Eucharist? For you say Christ's body is really *there*—*there*—*there*. There is an adverb of place. Christ's body is then of such a nature as to exist in a place. If it is in a place, it is in heaven, whence it follows that it is not in

the bread.' Luther: 'I repeat that I have nothing to do with mathematics. As soon as the words of consecration are pronounced over the bread, the body is there. . . .' On the next day Luther said, 'Christ's body is in the Sacrament, but it is not there as in a place.' Zwingli: 'Then it is not there at all.' Luther: '... The universe is a body, and yet we cannot assert that it is in a particular place.'" Zwingli next quoted some Fathers. "But Luther still replied: 'It is written, *This is My body.*' . . . The chancellor, alarmed at this termination of the colloquy, exhorted the theologians to come to an understanding. 'I know but one means for that,' said Luther, 'and this it is: Let our adversaries believe as we do.' 'We cannot,' replied the Swiss. 'Well, then,' replied Luther, 'I abandon you to God's judgment and pray that He will enlighten you.' 'We will do the same,' added Oecolampadius." The doctrinal discussion was ended, no agreement had been reached, and, accordingly, the Fifteenth Article reads thus: "We all believe with regard to the Lord's Supper that it ought to be celebrated in both kinds, according to the primitive institution; that the Mass is not a work by which a Christian obtains pardon for another man, whether dead or alive; that the Sacrament of the Altar, too, is the Sacrament of the very body and very blood of Jesus Christ; and that the spiritual manducation of this body and blood is highly necessary to every Christian. In like manner, as to the use of the Sacrament, we are agreed that, like the Word, it was ordained of Almighty God in order that weak consciences might be excited by the Holy Ghost to faith and charity. And although at present we are not agreed on the question whether the true body and blood of Christ are bodily present in the bread and wine, yet each party should show Christian charity for the other, so far as conscience permits, and both parties earnestly implore Almighty God to confirm us by His Spirit in the sound doctrine. Amen."

2. According to the Marburg Articles there was full agreement on fourteen important points. "Luther took his paper and, reading the first article, said: 'First, we, both parties, unanimously believe and hold that there is one sole, true, and natural God, Creator of heaven and earth and of all creatures; and that this same God, one in essence and nature, is threefold in person, that is to say, Father, Son, and Holy Ghost, as was declared in the Nicene Council and as all the Christian Church professes.' To this the Swiss gave their assent. They were agreed also on the divinity and humanity of Jesus Christ," on the Incarnation, on the Personal Union, on original sin, on redemption, on faith wrought by the

Word, on justification by faith, on the external Word as means of grace, on Baptism and good works, on confession, on civil government, on tradition (ecclesiastical usages), and on infant baptism. "Thus far all were united. The Wittenbergers could not recover from their astonishment. The two parties had rejected, on the one hand, the errors of the papists, who make religion little more than an outward form; and, on the other, those of the Enthusiasts, who speak exclusively of internal feelings." (D'Aubigné.) Luther writes: "On all other points they yielded"; and Melanchthon: "They agreed on all points with us excepting only the doctrine of the Real Presence." (Luther, XVII, 1946. 1955.) The Wittenbergers certainly were astonished at this development. Brenz wrote: "We cannot get over our surprise, since we knew that formerly they taught concerning original sin, Baptism, the ministry of the Word of God, and the use of the Sacrament of the Altar altogether differently from what they now freely and willingly confess." (Quoted by Rudelbach, *Reformation*, etc., and by Zwingli.) Luther: "On these points they had taken the wrong position, but were so unstable that at Marburg they yielded everything and spoke differently." (XVII, 1962.) For instance, they had taught rank Enthusiasm. In 1528 Oecolampadius had maintained at the debate at Bern: "Nothing more is assigned to the external words as elements than to signify the internal words which previously are in the heart of man." And at Marburg Melanchthon remonstrated with Zwingli thus: "But you teach, like Thomas Muenzer, that the Holy Ghost acts quite alone, independently of the Sacraments and of the Word of God." So the Wittenbergers naturally were astonished when the Swiss, on hearing Articles VIII and IX, at once agreed to them. These articles state: "We hold unanimously (VIII) that the Holy Ghost, according to the established order (*ordentlich zu reden*), gives this faith or his gift to no one without the preceding preaching or the oral Word, or the Gospel of Christ, but that He through and by this oral Word works and creates faith how and in whom it pleases him, Rom. 10, 17; (IX) that Holy Baptism is a Sacrament, instituted with a view to this faith; and since it is connected with God's command, Matt. 28, 19, and God's promise, Mark 16, 16, it is not merely an empty sign or watchword among the Christians, but a sign and work of God wherein our faith, by which we are regenerated, is confirmed and strengthened." That leaves no room for the position of the Enthusiasts, as D'Aubigné points out. Again, on the doctrine of original sin there had been sharp disagreement.

“‘At least,’ continued Melanchthon, ‘you deny original sin and make sin to consist only in actual and external works, like the Pelagians, the philosophers, and the papists.’” Here, too, we see Zwingli subscribing to the fourth article, which declares “that original sin condemns all men.” So also they clashed on the doctrine of the Personal Union. Melanchthon, referring to the Marburg discussion, wrote later: “I would rather die than affirm that which they affirm: that the body of Christ can be in one place only.” Yet here is the third article with its “undivided person,” and Zwingli signs, relinquishing his position. The Swiss signed, however, without adding any reservations whatever, and the Lutherans accepted their declaration in good faith. So far as men could see, harmony had been restored with regard to fourteen points.

And still — and that is our second point — Luther and his colleagues refused to enter into fraternal relations with them. Their consciences would not permit it (“‘We,’ said Luther, ‘we declare to you once more that our conscience opposes our receiving you as brethren’”; *l. c.*), because God’s Word did not permit it. God’s Word does not tolerate union without unity. And though there was agreement on fourteen points and disagreement on but one, the position the Swiss maintained on this one point, their persistent refusal, on rationalistic grounds, to submit to the plain teaching of Scripture, revealed that they were not in the unity of faith with the Lutherans. “You have a different spirit from ours,” said Luther again and again. And this spirit of indifference glaringly appeared in the insistent demand of the Reformed for fraternal recognition in the face of irreconcilable differences. It amounted to a plea for the toleration of their rejection of God’s Word. “‘Let us confess our union in all things in which we agree,’ said Zwingli, ‘and as for the rest, let us remember that we are brothers. There will never be peace between the churches if, while we maintain the grand doctrine of salvation by faith, we cannot differ on secondary points.’ Such is, in fact, the true principle of Christian union. The sixteenth century was still too deeply sunk in scholasticism to understand this; let us hope that the nineteenth century will comprehend it better.” (*L. c.*) The Lutherans refuse to sanction any departure from God’s Word, not in primary nor yet in secondary points. And the question in dispute did not concern a secondary matter. It was a question of retaining or rejecting God’s Word. Besides, the compliance with Zwingli’s demand would have created a situation intolerable to a fine Chris-

tian conscience. “‘What folly!’ said Melanchthon, who afterwards almost coincided with Zwingli’s sentiments. ‘They condemn us, and yet they desire we should consider them as our brothers!’ ‘What versatility!’ added Brenz. ‘They accused us but lately of worshiping a bread-god, and they now ask for communion with us.’” (*L. c.*) Melanchthon, in his report of the colloquy: “We could in no way comply with their request; we sharply reproved them and expressed our surprise that their consciences would permit them to look upon us as brethren if they thought that we erred; for how could they permit our doctrine to be taught, held and preached, side by side with their doctrine?” (*Luther, XVII, 1946.*) Luther: “Briefly, it is a dreadful thing that I hear that in the same church or at the same altar both parties should receive the same Sacrament, one party believing that it receives mere bread and wine, and the other party believing that it receives the true body and blood of Christ. I often doubt whether it can be possible that a pastor should be so hardened and wicked as to keep silence and permit both parties to believe that they were receiving the same Sacrament.” (*XVII, 2016.*)

The Reformed and all unionists have to this day been heaping bitter obloquy on the head of Luther for his stand. “Zwingli quitted Marburg in alarm at Luther’s intolerance. ‘Lutheranism,’ wrote he to the landgrave, ‘will lie as heavily upon us as Popery.’” D’Aubigné himself goes so far as to write concerning Luther’s illness on his way home: “There is an immediate reaction of the violated law upon him who violates it. Now, Luther had transgressed the royal law, which is charity, and he suffered the penalty.” We thank God that Luther and his colleagues, from the very start, ejected the baleful spirit of rationalism, indifferentism, and unionism which was seeking entrance into the young Church. And we cannot but note with sorrow the declaration made by a prominent Lutheran a few weeks ago, at a meeting attended by representatives of various Lutheran synods, and the approval given it in various Lutheran periodicals: “The world will not listen to our message as long as we Lutherans will stand bickering with one another over differences which we with the most meticulous study cannot convince ourselves of.” That is the spirit of Zwingli, which, for the sake of an external peace and the alleged advantages thereof, is willing to sacrifice “secondary points” of the Scriptural truth.

3. Did the Swiss accept the fourteen articles, every single one of them, in good faith? In other words, did they put the same,

construction on them as the other party? One hesitates to doubt their good faith. Luther's great heart did not doubt it at the time, says Rudelbach (*Reformation*, etc., p. 361), and Melanchthon reported: "But they received from us at that time information on this article, as much as the scant time permitted; the more they heard, the more acceptable it was to them, and they yielded on all these points, although before they had publicly written otherwise." (Luther, XVII, 1944.) Our verdict on the matter, however, must be influenced by the following considerations. First, within the year Zwingli repudiated several of these articles, for instance, VIII and IX, and again ranged himself on the side of the Enthusiasts. In the declaration he submitted at Augsburg in 1530, and later again in the same year, he gave this as his belief: "I believe, yea, I know, that all Sacraments are so far from conferring grace that they do not even offer or distribute it. The Holy Spirit needs no leader or vehicle. And we have never read in the Scriptures that sensual things, such as the Sacraments, should surely bring with them the Holy Spirit.... We see that in all nations the external preaching of the apostles and evangelists and bishops came before faith, which we owe alone to the Holy Spirit." He is back again in the position of Muenzer, which he had, as D'Aubigné noted with satisfaction, forsaken at Marburg. Had he, under the influence of God's Word, accepted the full import of Articles VIII and IX? Then the only alternative is that, as we heard Luther remark, he had a most unstable character. Another thing: We know that the Swiss did not accept all of these articles in the full sense which Luther's words convey. We are not referring to the fact that a word in the ninth article was not understood by the two parties in the same sense. The sentence which we translated: "wherein our faith is confirmed and strengthened" reads in the original: "*darin unser Glaub' GEFODDERT.*" Zwingli, Oecolampadius, and Bucer took it in the sense of *gefordert* (*postulare, requirere, required*); Luther, in the sense of *gefoerdert* (*excitare, promovere*). Some Lutherans also understood it according to the first meaning. No doubt the precise meaning did not come up for discussion. In fact, both meanings bring out the Lutheran sense, so much so that Oecolampadius and Bucer were taken to task by some of their people for their acceptance of this article. (Luther, XVII, 1941. Koestlin, *M. Luther*, II, 646.) But while this matter was harmless, the good faith of the Swiss must be questioned for

other reasons. Rudelbach (*l. c.*, p. 361) states them thus: Oecolampadius flatly declared in his report to Haller that nothing at all had been gained through the disputation; many were wondering why they had signed the articles, and they might well do so, particularly with regard to the wording of the article on Baptism; but he had trusted that they would be able to put the proper construction on this sentence too. When Baptism is called "a work of God," all that is meant is that God instituted it; we maintain as before that children are received into grace only in this sense, that the sponsors are reminded of the covenant of grace. Bucer, the ever-active peace agent, declares that the Reformed accepted the articles only from the love of God; the articles would have been drawn differently if they had had the wording of them. As to Zwingli, Rudelbach judges that his declarations of 1530 prove that he did not consider his conscience bound by the Marburg Articles and then says: "Most of all, one is moved to sorrow and resentment when one hears how Zwingli expresses himself in the circle of his intimate friends, what manner of advice he feels called upon to give, what expectations to cherish. In 1531, the year of his death, he stood exactly where he stood in 1525; tergiversation, which he called a prudent casting of the net, must bring about the happy days when all remnants of papistry (meaning the objective doctrine of the Lord's Supper, of the Sacraments in general, and of faith) would be removed; then there will be good opportunity to make a clean sweep; meanwhile one must deal with the controverted articles with great precaution and softness and thus be able to make a greater catch." Luther: "Zwingli went from bad to worse after the colloquy, and without doubt he dealt falsely with me at Marburg." (Erl. Ed., 32, 409.)

The articles themselves cannot be held responsible for the attempt of the Reformed to read their errors into them. These errors are rejected in unmistakable terms. The articles are drawn up with such fine Christian prudence, their language is both so mild and clear, that they could not fail to make a deep impression. It may be — let us hope so — that at the time they were received in the sense which they carry. It was only natural that in view of later, perhaps immediate, developments, the Reformed errors on the Personal Union, on original sin, on the external Word and on the Sacraments were set forth in still sharper terms, as a comparison with the corresponding chapters in the Schwabach Articles and the Augsburg Confession shows.

E.

THE THEOLOGICAL OBSERVER.

Something about and from Luther's Table-Talk.—The following from an article written by T. R. Glover, Fellow of St. John's College, Cambridge, appearing in the *Western Christian Advocate*, January 24, 1929, and entitled "Begin First," will interest our readers:—

"Of Captain Henry Bell I cannot tell you more than he tells us himself. He was 'employed beyond the seas in state affairs divers years together both by King James and also by the late King Charles.' In Germany once on some such errand, he heard great bewailing for the loss of Martin Luther's *Table-Talk* (to use the more historic title), burned, at the instance of the Pope, by edict of Emperor Rudolph II. But in 1626 a hidden copy came to light and was sent to Henry Bell in England for safety and for translation. For six weeks he had little leisure for such a task. Then he had a dream or apparition. There stood by his bed 'an ancient man, arrayed all in white, having a long and broad white beard hanging down to his girdle,' who took him by the right ear and said, 'Sirrah! Will you not take time to translate that book which is sent unto you out of Germanie? I will shortly provide for you both place and time to do it,' and so vanished. Two weeks later, on an order from the council board, he was committed to the Gatehouse, Westminster, and ten years' imprisonment followed. A marginal note says the true cause of the captain's commitment was because he was urgent with the Lord Treasurer for his arrears of pay. So, as he ruefully says, he had both place and time to translate the book; and it was published in folio in 1653, with certain pertinent orders of the House of Commons of some years before. A fine folio it is, well worth finding.

"Luther's Table-talk was taken down by various friends in succession, from 1531 onwards, and they recorded all sorts of things, for Luther talked 'in all the freedom of after-dinner expansiveness,' as an American scholar says. Carlyle called the volume 'the most interesting now of all the books proceeding from Luther, with many beautiful unconscious displays of the man and what a nature he had.' Here is a sentence or two worth noting for a moment. . . . This is what he said one day: 'A little child goeth plainly to work and saith, I believe in Jesus Christ, our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, etc.; but this idiot [the mystic Schwenfeld] will make two Christs, one that hanged on the cross and another that ascended up into heaven and sitteth at the right hand of God, His heavenly Father. . . . I have [God be praised!] better learned it than he; I know my Christ well.' 'I have said it often and do say it still,' said Luther, 'he that without danger will know God and will speculate of Him, let him look first into the manger; that is, let him begin below and let him first learn to know the Son of the Virgin Marie . . . or let one look upon Him hanging on the cross. Afterwards he will freely learn to know who God is, as then the same knowledge will not affright, but it will be most sweet,

loving, and comfortable. But take good heed, I say, of high-climbing cogitations, to clamber up to heaven without this ladder, namely, the Lord Christ in His humanity.'

"And again (in a passage that haunts me): 'Dispute not in any case,' said Luther, 'of predestination. But if thou wilt needs dispute touching the same, then I truly advise thee to begin first at the wounds of Christ, as there all that disputation will cease and have an end therewith. . . . When I am in such cogitations, then I altogether forget what God and Christ is; yea, as then I hold him to be a tyrant and a tormentor. . . . Therefore picture thou Christ well in thy heart. . . . But if thou losest Christ, then all is gone what is in heaven and on earth.' . . . 'Begin first at the wounds of Christ,' says Luther. Few, perhaps, among my readers dispute in any case of predestination. [?] But are fatalism and determinism as remote from our thoughts? Predestination has some advantage over both; for it suggests [?] what a personal God has planned for a personal *you*; while fatalism seems to eliminate at least God's personality, leaving you tangled in the world machine; and determinism cuts away both God's and yours, and you are a cog of the machine yourself. 'Begin first at the wounds of Christ,' then, and say, if you think it sense, that Jesus and Judas are equally moral, neither of them good, neither bad, both irresponsible, both cogs of one great non-moral machine. You can't say it with much conviction. . . . Or take the great mysteries of life. . . . What do you make of sin? You don't count sin a factor in life? Well, once more take Luther's advice. Who nailed Christ to the cross but people like you and me, sound officials who believed in their institutions, civil government, and priesthood — people, not monsters; just people like the rest of us, moved by common motives. And that was what they came to! 'Begin first at the wounds of Christ,' and you may look more closely into motive and conduct, to the great profit of your neighbors.

"The greatest mystery of all is God; and here people go wrong for want of Luther's caution. They start with 'high-climbing cogitations,' abstract propositions, with fine-mixed conceptions from all sorts of sources, primitive tabus, Roman law, Plato, Moses, Dionysius the Areopagite, Justinian, Cyprian, Isaiah, all jumbled up with modern science (in bits) and some sort of loose or rigid omnipotence. No, no! Begin with what you know. Begin with the best you know and work on from that. Half our troubles in theology come from our inverting the natural Christian order — working from God to Jesus instead of from Jesus to God. Lo, I repeat to myself and to you, 'Begin first with the wounds of Christ,' and I am grateful to Luther for saying it."

E.

Union of Methodist and Presbyterian Churches Considered and in Principle Approved. — Under this heading the *Presbyterian* (February 14) comments on the proposed union between Methodists and Presbyterians: "We are opposed to the action contemplated because it could not be brought about except at the cost of what is most distinctive of Presbyterianism. We are in full accord with the position maintained so ably by Mr. Floyd E. Hamilton that any union of our

Church with other churches made at the cost of our Reformed faith would be obtained at too great a cost. Just how men like Dr. J. Ross Stevenson, Dr. Robert E. Speer, and Dr. Lewis S. Mudge, who, according to newspaper reports, were particularly active in connection with this conference (between Methodists and Presbyterians on January 30, 1929), can reconcile their interest in the matter with their professed loyalty to the Reformed faith as expressed in the Westminster standards, we do not pretend to understand. Is it maintained that the Methodists have as a body become Calvinists? If not, we do not see how loyal Presbyterians can advocate the proposed merger any more than we can see how Methodists who are loyal to the teachings of John Wesley can favor it. We are even more opposed to the action contemplated because the influences back of this proposed merger seem to be predominantly liberal. It was Dr. Henry Sloane Coffin who proposed the New York Presbytery overture, and it is Bishop McConnell, president of the Federal Council of Churches, who is the chairman of the committee on doctrine and polity appointed at the Pittsburgh Conference. Bad as we would consider a union on a non-Calvinistic basis, we would consider it a thing to be welcomed as compared with a union on a basis that would be acceptable to men like Dr. Coffin and Bishop McConnell." We felicitate the *Presbyterian* on its frank testimony against a union which, if consummated, would no doubt increase and strengthen the liberal element in its denomination.

MUELLER.

A Good Word for Controversy. — Controversy is in many circles looked upon as a product of hell and regarded with horror, and the only people against whom controversy is considered permissible are those who will not keep silent when their dearest convictions are trampled upon. There are men left, however, who perceive that controversy is not altogether to be deplored and condemned. The *Watchman-Examiner* recently said: "Dr. James Denny was entirely right when he declared that one of the greatest needs of our age is 'good controversy.' It saves us from stagnation. Somewhere we have read that 'boards have a tendency to become wooden.' The right kind of controversy saves our boards from this tendency. It has the same effect on our colleges, seminaries, and other organizations. It clarifies truth and stabilizes convictions. But 'good controversy' does not mean suspiciousness, bitterness of feeling, and railing. It is to be assumed that all parties to 'good controversy' are conscientious in their views and are jealous of the truth, however mistaken some of them may be. Controversy for controversy's sake is never wise and has not the right spirit behind it. Controversy for the better establishment of the truth is not only a privilege, but a duty. To attack the *status quo* is often as dangerous as to attempt to stop a runaway team of horses. To assume that what is, is right is to forget the pervasive influence and the subtle inroads of compromise and worldly ideals." It is, of course, to be regretted that controversy is unavoidable, inasmuch as false doctrine makes controversy necessary. But since it is necessary, let us engage in it filled with the spirit of a conscientious surgeon, who is cutting, not simply to be cutting, but to

benefit his patient; and let us point out to the calamity howlers that controversy has a good by-product, namely, stimulation of the Christian life and earnest investigation of the Scriptures.

A Correct Principle Misapplied. — We read on page 251 of *The Miracles of Our Savior*, by Dr. Wm. A. Taylor: "So, to be saved by Christ, we must touch Him, not, indeed, with the touch of physical contact, for that is now impossible, but with that of the application of our spirit to his. . . . This touch is the means through which the healing energy of Christ passes from Him into our spirits. Let me illustrate. It is a well-understood mechanical principle that if we wish to transmit force from one body to another, we must first establish some kind of union between them. In the cotton-mill you may have the most admirable machinery, and in the basement you may have the most powerful engine careering along at full speed in the very wantonness of its strength; but unless you connect the one with the other, every spindle will be motionless and every loom at rest. If the shaft between the engine and the screw in the steamship be broken, the propeller will immediately stand still. If the wire be snapped asunder, the telegram cannot be dispatched. Now, though we cannot in all respects reason from the mechanical to the spiritual, still we have in this law of material force an outward analogy to the great moral principle that, if influence is to pass from one spirit to another, a union between them must be first established. . . . Now, it is only another application of this principle when we say that the sinner who is to be saved must in some way be brought into spiritual union with the Lord Jesus Christ. The forgiveness of his sins results from Christ's being connected with him and acting in his stead, and the regeneration of his soul results from his being connected with Christ and being animated by His Spirit. Now, what is that link that so connects the sinner and Christ?" A Lutheran will heartily agree with these remarks in their *general* tenor. There must be a means by which the forgiveness of sins gained by Christ is conveyed to us, through which the power of God comes into contact with us; there must be a way "how I obtain Christ and how grace comes to me that I get it, that we meet" (Luther, III, 1693). There must be, besides the merit of Christ, the distribution of the merit (Luther, XX, 925); there must be a means, a way, a bridge, a path, a channel, a conveyance, says Luther, between God's grace and the sinner's need. Now, what is that link that so connects the sinner and Christ? A Lutheran expects the answer: The means of grace, the Gospel and the Sacraments. The illustrations the writer employed point to that answer. But the Reformed writer continues: "It is, as we have indicated by the illustrations which we have employed, the faith or the confidence of the sinner in Christ. The touch, therefore, represents the deliberate and believing application of the soul to him; for that deliverance from the guilt and power of sin which you feel you need. And when you make that application, you will receive pardon and renewal." The means of grace are not so much as mentioned. Faith, indeed, appropriates all the blessings of grace, but where will faith find them? Faith, in the Reformed scheme

of salvation, never gets in touch with the dynamo. "We must touch Christ with the application of our spirit to His,"—but unless it touches Christ in the Gospel and in the Sacraments, it touches nothing. Thus the fine quotation, on page 264, from Trench means nothing: "Faith is the conducting link between man's emptiness and God's fulness; and herein is all the value which it has. It is the bucket let down into the fountain of God's grace without which the man could not draw up out of that fountain; the purse which does not itself make its owner rich, but which yet effectually enriches by the treasure which it contains." True, every word of it. But since the fountain of God's grace flows only in the Gospel and the Sacraments, that "faith" which is told to ignore the Gospel and the Sacraments and to seek God outside of them, by some vague application of our spirit to God's Spirit, is let down into an empty well and draws up nothing. A "faith" which has not a certain definite promise of God for its object and basis is not the Christian faith. It is merely the result of some form of autosuggestion. It is a man-made, self-made feeling and imagination. Dr. Taylor gives utterance to a most solemn truth on page 316: "It is the 'self' in us that is a non-conductor and arrests the current of His might, which else would flow through us in its full energy." Let a man apply himself ever so earnestly to finding Christ outside of the means of grace, apply his spirit ever so strenuously to what he thinks is a revelation of Christ's Spirit, he is applying a non-conductor, a man-made article, touching nothing. Luther had been reading some such article when he wrote: "They confess the death of Christ, Christ who hung on the cross and saved us, that is true; but they deny that by which we obtain Him; that is, they break down the means, the way, the bridge, the path. . . . Therefore the enthusiasts say much of God, of forgiveness of sins, and of the grace of God, so, too, that Christ died; but how I may obtain Christ and how grace comes to me that I get it and we meet, there they say: The Spirit alone must do it; they lead me into the clouds; they say that the external, spoken Word, Baptism and Sacrament, is of no use, and still they preach of grace. That is proclaiming the treasure and using fine words concerning it, but taking away the key and the bridge bringing the treasure to me" (III, 1692). Having the divinely appointed means of grace in mind, one can make very good use of the passages quoted above. One will also put the sentence: "The forgiveness of his sins results from Christ's being connected with him and acting in his stead" into a Lutheran, Scriptural form.

E.

The Pope and Temporal Power.—The *Watchman-Examiner*, commenting editorially on the pact recently made between the Holy See and Mussolini, writes: "The Pope is about to become a 'temporal prince' again, and of course this means that he will officially take part in the affairs of the nations. For Fifteen hundred years the Popes meddled in temporal affairs, and always they lost spiritual power by so doing. Since 1870 they have sulked in the Vatican because they were shorn of temporal power. Now it seems that Italy will grant to

the Pope a diminutive territory and 1,000,000,000 lire, which amounts to about \$52,000,000. The nations will then, of course, be asked to send diplomatic representatives to this new court. We sincerely hope the day will never come when there will be a United States minister at the Vatican."

MUELLER.

Catholicism Calls to Council.—The *Christian Herald* remarks under this caption the following, showing that Protestants are watching with keen interest further developments in Italy: "A gathering, as nearly democratic as official Roman Catholic gatherings are allowed to become, has been called by Pope Pius XI for 1930. To this conference at the Vatican will come all cardinals, all archbishops and bishops, from the ends of the earth, and many lesser clergy. Of lay delegates there will be none. What the gathering does, what it discusses, what it decides, are matters of the Pope's determining. He announces what problems can be discussed. By omission he indicates others which cannot. Actions, in the main, will be no more than perfunctory ratification of papal decisions already made and, because of papal infallibility, irrevocable. The 1930 meeting will be a gesture,—but a most significant gesture. World Catholicism will parade its strength as never before. Temporal power—lost when democratic Italy was established in 1870 and now about to be restored by medieval, autocratic Mussolini—will have elevated the Papacy to something of its former grandeur. Diplomatic representation at the chancellories of most of the world's nations has given the Vatican a new contact with political forces. And the parades of 1930, the debates, the masses that will be said, the greetings sent, the pronunciamentos made, will all contribute to this waxing power. . . . The Papal Infallibility dogma was officially proclaimed on July 18, 1870. On September 20 the army of Victor Emmanuel battered its way through the walls of Rome, and ten centuries of the Pope's temporal sovereignty were brought to an end. Now that authority seems about to be restored. In the implications of such a development all Protestants are concerned. Will a papal kingdom, however small, give the Pope a place in the council of the League of Nations? Is this first move merely the entering-wedge of political schemes of vaster significance? How, with the Pope the head of a government, sending and receiving diplomatic representatives, can the Roman Catholic Church keep out of politics? If the Church as an autocratic and absolute monarchy more actively enters politics, what will be the result upon the rising tides of nationalism and democracy in the Orient?"

MUELLER.

News from Other Churches.—The new year-book of the Disciples of Christ shows a gain of 56,000 members through the entire world. The membership for the United States and Canada is quoted as 1,538,365, as against 1,481,376 in the previous year. The goal throughout the world, to be reached by Pentecost, 1930, is announced as 1,750,000.

A merger between the Christian—not to be confused with the Disciples of Christ—and the Congregational churches is pending and seems to be fast gaining ground. The Congregational churches

number 5,548 congregations, with 928,558 members; the Christian Church numbers 950 congregations, with a membership of 114,136. The joint committee announces that the proposed union is "conditioned upon the acceptance of Christianity as the Christian way of life and not upon any uniformity of theological opinion or any uniform practise and ordinances."

At the World Service Conference, recently held at Evansville, Ill., the Methodist Episcopal Church set for its goal in 1929 "a million a month for missions."

A gift of \$150,000 to the Board of Christian Service of the Minnesota Conference of the Augustana Lutheran Synod was recently received from Prof. and Mrs. Alexander P. Anderson. Professor Anderson is known in the scientific world for his invention of "food shot from guns," a process used in the manufacture of breakfast cereals. The gift is offered as a maintenance fund for a children's home and follows other gifts for the same purpose, already totaling about \$100,000 in cash value.

Seven years ago the number of mission-workers on the foreign fields of the Southern Presbyterian Church was 463. In 1925 this number had risen to 517, but now the number has dwindled to 464, and the Executive Committee of Foreign Missions announces that, unless receipts show a decided increase before March 31, further curtailment in the Foreign Mission force may become necessary. Also the United Presbyterian Church is compelled to make further retrenchment in its Foreign Mission work. The Board of Foreign Missions had decided that it must make a cut of \$100,000 in its appropriations for the coming year. This retrenchment involves the retirement from service of twenty missionaries, who are now at home on furlough.

The Episcopal diocese of Delaware has recently been the recipient of a gift of a million dollars from A. Felix Du Pont, Episcopal layman, to be used for building and endowing a church boarding-school for boys, formed primarily for the purpose of training boys for greater efficiency in Christian service.—*Ev. Herald.*

MUELLER.

Christian Teaching in Chinese Colleges.—Under this caption the *Watchman-Examiner* comments on the action of the Baptist missionaries in China relative to their schools and colleges, since the demand was made by the Chinese authorities "that all our mission-schools should register and comply with restrictions on the teaching of Christianity." The consensus of opinion is that the demand should be complied with, and with reference to this the article says: "It will be seen from the foregoing statements that the Chinese government has called for the registration of our schools under certain restrictive rules and that our school leaders have signified their willingness to comply with these demands if they are insisted on. Some of our schools have already given up compulsory chapel attendance and actually report large attendances and a deeper interest in worship than was the case in compulsory chapel. The same is seen in optional Bible study and other Christian meetings. We are, therefore, positive in declaring that what seemed at first to

be an almost fatal demand will work out for better results than those that were obtained under the old system. Of course, we are not fully out of this storm which our missions in China have been facing during these last fearful years, but we feel that we have weathered the worst of it and that we emerge stronger in many ways than when the storm first broke."

MUELLER.

The Domain of Science.—The definition of the domain of sane science as given by Dr. Henry Fairfield Osborn, president (in 1928) of the American Association for the Advancement of Science, does not present anything new, but as coming from such an authority is worthy of a place in these columns. It was called forth by a deliverance of a professor of sociology, H. E. Barnes, before a regional meeting of the Association in December, 1928, declaring that "this newer view of God must be formulated in the light of contemporary astrophysics, which completely repudiates the theological and cosmological outlook of the Holy Scriptures." Dr. Osborn later took occasion to make this statement: "This is a scientific meeting and covers the whole realm of what can be estimated by its scientific membership. It has to do with weighing, measuring, and analyzing the universe and covers the whole realm of what can be estimated and understood, and it stops there. Mr. Barnes took an unwarranted liberty in intruding a metaphysical, philosophical, and religious subject. He took advantage of this great, solid platform of the American Association for the Advancement of Science to give expression to his own opinions on a subject totally unrelated to the subjects under discussion. . . . There is no antagonism between science and religion, and there can be none. Some of the greatest men of science have been very religious men. . . ." The following from an editorial in the *St. Louis Globe-Democrat* is also worth preserving, as coming from a secular paper: "The realm of science is the material universe. It does not, and cannot, go beyond that. It stops there. The realm of the spiritual is outside of its jurisdiction. . . . And when scientists come together for the exclusive purposes of science, these matters [the discussion of theology] are not only irrelevant, but impertinent. . . . Dr. Robert Andrews Millikan, who succeeds Osborn as president of the American Association for the Advancement of Science, is another one of a host of scientists of the first rank whose faith is not only unclouded by science, but is advanced [?] by it. . . . The more we know of nature, the more we know of the universe, the more deeply we must be impressed with the power and wisdom of the Creator. . . . The business of science is with the tangibles; the spiritual belongs to another realm, in which scales and measures and crucibles are useless." So those theologians who are ever ready to remodel their theology in order to remain abreast with science are in accord neither with the Bible nor with science. The *Western Christian Advocate*, for instance, has lately repeatedly stated: "New discoveries require a restatement of our religious faith." Dr. E. H. Delk, of the U. L. C., demands that our doctrine of creation be altered to agree with the teaching of "science." Dr. Osborn, in calling Professor Barnes to

order, has also called the *Advocate* and its colleagues to order.—“There is no antagonism between science and religion, and there can be none.” That does not mean — at least it should not mean — that there is no antagonism between science and the Bible in as far as the statements of the Bible can, in emergencies, be twisted to agree with some accepted teachings of certain scientists, but it means that, when certain scientists contradict any Bible truth, their scientific investigations have not proceeded far enough, — in certain cases *cannot* proceed far enough. — By the way, this same Professor Barnes has also been reading sin out of existence, also on scientific grounds. This time it is Prof. Ellsworth Faris, head of the department of Sociology of the University of Chicago, who calls him to order, declaring that “Professor Barnes is mixing up religion and science when he says there is no such thing as sin.”

E.

The Wave of So-Called Atheism. — Under this title the *Watchman-Examiner* comments editorially as follows: “It is our belief that our zeal for the truth leads us to exaggerate greatly the wave of unbelief that seems to be sweeping over the country. We doubt exceedingly whether there is much of real atheism abroad in the land. Atheism happens to be a popular cult in our day. Men and women in their eagerness to be up to date and different from their fathers are attacking all sacred and traditional beliefs. Let sickness, sorrow, failure, trouble, come, and these very people will instinctively call on God for His help. Recall the story of the man sitting on the rail of a bridge arguing that there was no God. The rail suddenly broke, and the man was precipitated into the water. He began at once calling lustily on God for His help. The bystanders rescued him from danger and then reminded him of his change of mind about God. He answered, ‘Well, if there isn’t any God, there ought to be one to help a man who was in my fix.’ It is profoundly true that men instinctively believe in God. It will take only a little trouble and sorrow to smash all these atheistic clubs.”

Paul says: “That which may be known of God is manifest in them, for God hath showed it unto them.” Rom. 1, 19. MUELLER.

Wilful Desertion as Reason for Divorce. — A writer in the *Presbyterian Herald* very clearly sees that according to the New Testament it is not adultery or fornication alone which constitutes a valid reason for divorce. The occasion for a declaration on this subject is furnished by an overture which is at present considered by Presbyterian churches and which is to the effect that adultery alone is to be regarded as lawful ground for divorce. The *Presbyterian Herald* writes: “Adultery as a ground of divorce is given by Christ in discussing ‘easy divorce’ at the whim of the husband when he said in Matt. 19, 9: ‘Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery,’ etc. His discussion was evidently not intended to be an exhaustive treatment of the matter, as He spoke only of the woman’s rights and did not teach the subject of the man’s rights at all. ‘Wilful desertion’ is mentioned by Paul in 1 Cor. 7, 15, where he says: ‘But if the unbelieving depart, let him

depart. A brother or a sister is not under bondage in such cases.' This 'departing' is a 'wilful desertion' primarily on account of 'religious incompatibility.' If we accept the Scriptures as being inspired, we must accept this statement of Paul's as being either in harmony with the original teaching of Jesus or intended as an inspired amendment to it. In either case it becomes a guide for us. Desertion violates completely the principle that Jesus laid down for marriage, namely, that the 'twain become one flesh.' To deny divorce to those who have been 'wilfully deserted' would in many instances work hardships on innocent sufferers, contrary to the spirit of Christianity." This is a good presentation of New Testament teaching on the reasons for which a divorce may be sought.

A Correct Appraisal.—Some time ago Dr. Meiklejohn caused a big stir in educational circles by his ultramodern ideas. The *Commonweal* of August 8, it seems to us, is not judging him too harshly when it submits the following estimate of his recent work: "A year ago no experiment in higher education seemed more promising than the college then being organized under the direction of Dr. Alexander Meiklejohn at the University of Wisconsin. Here a number of favored students were to be permitted to 'grow' in a new way, while a selected faculty stood by to water these interesting young flowers at the psychological moment. Now that the new method of intellectual horticulture has been in effect one year, the chief impression left with the spectator is the surmisal that—material has been gathered for a new book about education! Dr. Meiklejohn evidently has a dream, but neither he nor any one else seems able to recall the details when daylight comes round. In saying during one of his addresses that the young man or woman ought to have adopted no intellectual tenets or rules of conduct until he or she had reached eighteen years, he shocked many good Wisconsin parents, who were sorely tried by the task of wondering what the family household would have been like under such conditions. The Doctor appears to have been expressing his yearning for the 'plasticity' of mind which every teacher desires, but obviously forgot (as so many of his kind do) that clay needs the faculty of hardening as well as the quality of malleability." Pedagoggs who, first and foremost, are interested in the well-being and progress of their pupils are *aves rarae* these days. A new book from the pen of Dr. Meiklejohn—that seems likely, far more so than real and lasting good achieved in the classroom where he teaches.

Does This Fit Us?—"We ask the question, 'What is the matter with Protestantism?' We give ten answers. First, the time element of worship in Protestantism is too short and passed through in too much of a hurry. We do not give God His day without counting the hours. We have a program for the period of worship to which we strictly adhere and resent any effort to lengthen and find ourselves happy when it is reduced. When a man appears before God in the spirit of worship, he cannot afford to be in a hurry."—*Western Christian Advocate*, December 27, 1928.

E.

Glimpses from the Editor's Window.

Prof. H. C. Leupold, of the Buffalo Synod theological seminary, has been elected to the chair of Hebrew and Old Testament Exegesis at the theological seminary of the Ohio Synod at Columbus, O.

Rev. William Huebener, of Dresden, Germany, recently celebrated his eightieth birthday. The *Ev.-Luth. Freikirche* of December 23, 1928, contains a long and interesting biographical article on the life and labors of this venerable pastor emeritus. What made him a determined Missourian was the perusal of Dr. Walther's article in *Lehre und Wehre*, 1872, on the question, "*Ist es wirklich lutherische Lehre, dass die Seligkeit im letzten Grunde auf des Menschen freier, eigener Entscheidung beruhe?*"

The *Australian Lutheran* recently contained an interesting article written by one of our brethren in Australia on the doctrine of the real presence, setting forth that the Lutheran teaching was not invented by Dr. Luther, but, in addition to being Scriptural, was held almost universally in the Christian Church from the beginning to the twelfth century. Among the Church Fathers quoted are Ignatius, Justin Martyr, Irenaeus, Ambrose, Cyril of Jerusalem, and Augustine.

Theodore Maynard, writing in the *Commonweal*, submits this diagnosis of the condition Protestantism is in: "I am far from denying that genuine religion is still even to be found among Protestants. But the general test is simple enough: The religious books and the sermons of the Protestant leaders have every succeeding year less to do with doctrine. If it is difficult to gage this as between two consecutive years, go back twenty years and note the difference; then go back twenty more, and so on. You would be surprised. . . . Religion as such is being pushed off the sidewalk by a false system of ethics." This is only too true of Protestants in general. Let us be forewarned!

Dean Inge, among many erroneous things, at times utters a truth. For instance, the following one: "Many changes have come over religious and theological teaching within living memory; but none seems to me so momentous as the acute secularizing of Christianity as shown by practical disappearance of the other world from the sermons and the writings of those who are most in touch with the thoughts and aspirations of our contemporaries." Alas, that this is true!

A much-advertised commentary is that announced under the title *A New Commentary on the Holy Scriptures, Including the Apocrypha*. The general editor is Charles Gore, formerly bishop of Oxford. The *Presbyterian* warns its readers against this work, stating that as regards the Old Testament the critical point of view is that of the destructive Graf-Wellhausen school, while with respect to the New Testament a more conservative attitude is taken (the Virgin Birth and the resurrection of Christ are considered historical); nevertheless, the views advocated there are not those held generally by evangelical scholars.

Word comes from the Philippines that the Pope has issued an ultimatum that the progress of Protestantism on the islands must be stopped and that the ground lost to Rome in the last thirty years must be recovered at all cost. To do this, the orders are spending immense sums on magnificent educational institutions.—W.-E.

Speaking of the beginning of Christian missions in China, a writer in the *Commonweal* makes this interesting remark: "Arnobius, the African rhetorician of Sicca Veneria, numbers the Seres (the Greco-Roman name for the people of North China) among the Oriental nations already reached by the Gospel of Christ. The work of Arnobius is entitled *Adversus Nationes* and was written during the period of the persecution of Diocletian (303—305)." This agrees well with the statement of the *Concordia Cyclopedie* that Christian influence in China can be traced back at least to the third century A. D. Col. 1, 23 ("the Gospel . . . was preached to every creature which is under heaven") may well be more than a figure of speech.

According to Dr. Slotemaker de Bruine, the so-called missionary consul, the following territories in the Dutch East Indies are still untouched by Christian missionary endeavors: the entire east coast of Borneo; the west coast of Borneo; the Boegines people on the east coast of Celebes and the wild races of the interior of Celebes; the whole southwestern coast of Sumatra; a large number of smaller islands in the East Indies.

From the *N. L. C. B.*

BOOK REVIEW.

Take and Read! Luther's Small Catechism. Quadracentenary Edition. 15 pages, $3\frac{1}{2} \times 5\frac{1}{8}$. 1 ct.; 100, 80 cts.; 500, \$3.60; 1,000, \$6.50. (Concordia Publishing House, St. Louis, Mo.)

The Gem of the Reformation. By Wm. H. Luke. 32 pages, $4\frac{1}{8} \times 6\frac{5}{8}$. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

Das Kleinod der Reformation. By Wm. H. Luke. 32 pages. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

Come and Extol the Lord. Program for a Children's Service. Compiled by C. W. Greinke. 18 pages, $5 \times 7\frac{1}{4}$. — **Freiset mit mir den Herrn.** Compiled by T. J. Koch. 15 pages, $5 \times 7\frac{1}{4}$. 5 cts. each; dozen, 50 cts.; 100, \$3.50. (Concordia Publishing House, St. Louis, Mo.)

These five pieces of literature have been especially prepared for the four-hundredth anniversary of Luther's Catechism. We ought to use the opportunity to put Luther's Catechism into the hands of many non-Lutherans. For this purpose the "penny edition" has been prepared. It ought to be bought by congregations, societies, and individual members of our churches and given away to strangers.—*The Gem of the Reformation* and its German counterpart have been prepared as gift booklets, to be presented to the children when the Catechism anniversary is commemorated.—Our Publishing House has offered to send out sample copies of this literature, including the programs for children's services, at a greatly reduced price, the offer holding good to March 30.

J. H. C. F.

The Meaning of a Lutheran Education. Paper read at the convention of the Southern Illinois District, October 14—20, 1925, by A. C. Stellhorn. Second edition. 32 pages. 10 cts. (Concordia Publishing House, St. Louis, Mo.)

At a time when we are celebrating the four-hundredth anniversary of Luther's Catechism, this is a very timely tract, and the fact that it is appearing in its second edition is in itself a recommendation.

J. H. C. F.

Proceedings of the Fourth Convention of the Northern Nebraska District. German copy: 72 pages, 45 cts. English copy: 56 pages, 35 cts. (Concordia Publishing House, St. Louis, Mo.)

The English copy contains the continuation of an essay on "What a Lutheran Christian Should Know about Synod." The German copy contains a doctrinal paper by Prof. Th. Laetsch on "The Essence and the Attributes of God in Reference to Their Application to the Life of a Christian."

J. H. C. F.

Kirchenregiment und Kirchenaemter in einer lutherischen Gemeinde. Referat fuer die Versammlung des South Dakota-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 1928. By P. E. Kretzmann. 30 cts. Order from Concordia Publishing House, St. Louis, Mo.

In this timely essay the teaching of the Holy Scriptures on "Church Polity" is set forth. Here the concepts of the local congregation, of the ministry, of the relation between pastors and congregations, and of subsidiary offices in the Church are discussed. The introduction contains a historical survey of the idea of church government from the early days of Christianity to our own times.

Proceedings of the Thirty-Third Convention of the Ontario District of the Synod of Missouri, Ohio, and Other States. 1928. 30 cts. Order from Concordia Publishing House, St. Louis, Mo.

This report contains an important essay by Dr. P. E. Kretzmann on the subject "The Bible and Its Modern Critics and Enemies." In the first place, the Scripture doctrine concerning the Bible itself is placed before the reader; next the modern defamers and slanderers of the Bible are listed and characterized. The essay is brimful of valuable material for defending the true character of the "Book Divine, by inspiration given."

Must the Church Surrender to Unbelief? By Dr. W. H. T. Dau. 24 pages, $3\frac{1}{2} \times 5\frac{1}{2}$. 5 cts. (Concordia Publishing House, St. Louis, Mo.)

This is the reprint of an excellent article which in 1928 appeared in the THEOLOGICAL MONTHLY. In his introduction Dr. Dau points out that the present age is frankly atheistic, that modern atheism is aggressive and at the same time intolerant. He next proves the following two statements: "In the first place, we must not underestimate human reason. It is a divine gift." "Equally as fatal as underestimating the powers of human reason would be the contrary error of overestimating them." And finally the author says: "The Church will outlast all ravages of infidel science. It is built on the Rock, which is Christ. . ." Here is a means for approaching the cultured seeker after truth.

J. H. C. F.

Winning Souls for Jesus through Personal Missionary Work. A Plea for Personal Efforts in Winning Souls. By John Theodore Mueller, Th. D. 16 pages, $3\frac{1}{2} \times 6\frac{1}{8}$. 5 cts. (Concordia Publishing House, St. Louis, Mo.)

In his opening remarks, Professor Mueller states the purpose of his tract in the following words: "This pamphlet is written not for preachers, missionaries, and other men who by virtue of their office must officially engage in missionary work and win souls for Jesus by public preaching or by private teaching; but it is written for Christians in general, both young and old, men and women, learned and unlearned. It aims at reaching the rank and file of our Church and seeks to interest every believing child of God in enlarging Christ's kingdom through personal testimony

and personal endeavor. The writer is convinced that such personal missionary work is absolutely necessary for the growth and advancement of the Christian Church, and he deeply regrets that no more attention has been paid to it in the past."

J. H. C. F.

He Lives! A Children's Vesper Service for Easter Day. Compiled by *P. E. Kretzmann*. 14 pages, 6×9. 5 cts.; dozen, 50 cts.; 100, \$3.50. (Concordia Publishing House, St. Louis, Mo.)

We suggest that congregations which have a children's Easter service order this new Easter program.

J. H. C. F.

Canvass Card. 3×5. 100, 65 cts. (Concordia Publishing House, St. Louis, Mo.)

A convenient card for tabulating the result of a house-to-house canvass.

J. H. C. F.

Beretning om det ellevte aarlige Synodemoede af den Norske Synode af den Amerikanske Evangelisk Luterske Kirke. 25 cts. (The Lutheran Synod Book Co., 1101 14th Ave., S. E., Minneapolis, Minn.)

A valuable synodical report, published by our Norwegian brethren. Several matters are submitted in Norwegian. The English material consists of a sermon by Rev. G. A. Gullixson, in which the seventy-fifth anniversary of the Norwegian Synod is commemorated, an essay on "Justification by Faith" by the same author, a paper on "Unionism" by Dr. S. Ylvisaker, and a paper by Rev. N. Madson on "The Norwegian Synod and the Christian Day-school." By way of an appendix a longer essay, entitled "Pioneer Days," written by the venerable Rev. B. Harstad, the *senior ministerii* of our Norwegian brethren, is incorporated, giving salient facts in the history of the Norwegian Synod since its founding, seventy-five years ago. In view both of its important contents and its low price this report ought to find many purchasers in our circles.

The New Testament World. By *H. E. Dana*, Professor of New Testament Interpretation in the Southwestern Baptist Theological Seminary. \$2.00.

While there is no dearth of books which attempt to inform their readers on conditions in the Mediterranean world in the age of Jesus and the apostles, there is hardly a recent work which offers all the information needed in this field by the average student and religious worker in such a small compass and in such an excellent, succinct manner as this new book by Professor Dana. The table of contents indicates the range covered: "I. The Historical Approach to the New Testament. II. The Land of Judaism. III. The History of Judaism. IV. The Life of Judaism. V. The Literature of Judaism. VI. The Roman Empire. VII. Greek Culture. VIII. Greco-Roman Society. IX. Religion in the Greco-Roman World." Here, then, there is given us the historical background indispensable for a satisfactory study of the New Testament. We are told how the people in the Mediterranean world lived, worshiped, were ruled, were educated, worked, and died. The book is not doctrinal in character, but historical. Professor Dana is one of the authors of the excellent Dana and Mantey *Grammar for the Greek New Testament* and is achieving an

enviable reputation as a New Testament scholar. Here and there I found a statement with which I could not agree. Thus, when, on page 97, the author says: "In the earlier stages the Messianic hope seems to have been purely national, with little interest in the ultimate fate of the Gentile world," that does not seem to agree with Gen. 22, 18 ("In thy Seed shall all the nations of the earth be blessed"). On the same page the remark that even in Paul's writings (Rom. 11, 1) we see reflected the view that Israel as a nation will remain supreme and "that the nations of the earth were to be but subordinate recipients of the blessings of the new age" seems to rest on a mistaken interpretation of what is meant by "all Israel" in Rom. 11, 26.

Der sogenannte historische Jesus und der geschichtliche biblische Christus. Von Martin Kaehler. M. 6; bound, M. 7.50. (Deichertsche Verlagsbuchhandlung [Dr. W. Scholl], Leipzig.)

Possessed of a richly endowed mind, the late Professor M. Kaehler, of Halle, who was classed with conservative theologians, in the work under consideration attempted to combat the idea that our chief concern with respect to Christ had to be the so-called quest of the historical Jesus, the effort to construct a scientific, psychologically correct biography of the Son of God. The copy before me is a reprint, made with the aid of photography, of the second edition, which has copious footnotes. Kaehler's book does not make easy reading. He was one of those thinkers who will not merely scratch the surface, but who dig deep. We are, of course, in full sympathy with the general aim of the book, but we deplore the author's rejection of the infallibility of the Bible.

Young Luther. The Intellectual and Religious Development of Martin Luther to 1518. By Robert Herndon Fife, Professor in Columbia University. 232 pages, including Index. \$2.00.

The author of this book, Dr. R. H. Fife, is now Gebhard Professor of Germanic Languages and Literature in Columbia University and Associate Dean of the Graduate Faculties. From the University of Leipzig he holds the degree of Ph. D., and he is a member of the *Deutsche Philologengesellschaft* of Berlin. In 1927 he lectured on German history at Chautauqua and was Olaus Petri lecturer at the University of Upsala, Sweden. All this explains the author's keen interest in things German and particularly also in Dr. Martin Luther, who is rightly acknowledged as the greatest German which the Fatherland has ever produced. Dr. Fife is not a theologian, nor is he primarily interested in Luther as a theologian. His biography of Luther stops at a time which may be designated as the beginning of Luther's great career as a theologian. Yet these early years, which prepared Luther for his great work as the Reformer, are worthy of close study; for here we find the motivation of his later life and activity. Dr. Fife treats these years in eight chapters: "Tradition and Early Training," "School and University," "The Entry into the Monastery," "Theological Studies and Soul Struggles in the Cloister," "Augustine and the First Theological Lectures," "The Lectures on Psalms," "The Lectures on Romans," and "The Final Break with Scholasticism." The author has thus laid proper emphasis on the critical events in Luther's life which shaped him for his later and greater career, and has adequately sketched

the background of his training. In doing this, he has used the best and latest sources available and has aimed to make his research scholarly and thorough. The picture which he paints of the early Luther is, in the main, correct, and the motives are well explained. This does not mean that the reader will agree with every statement of the author; yet, on the whole, his representation of the early struggles and the potent agencies that molded Luther's thoughts is true to the facts. The book is therefore worthy of close study, especially in view of the frequent and deliberate misrepresentations of Luther's early life by Roman controversialists.

MUELLER.

Lutherisches Missionsjahrbuch fuer das Jahr 1929. Herausgegeben im Auftrag der Missionskonferenz in Sachsen durch W. Gerber. (42. Jahrgang.) M. 2. (Verlag von H. G. Wallmann, Leipzig.)

Friends of Christian missions will be glad to read this little book, which offers information on the work done by German mission-societies in the last years and in addition contains essays relating to mission-work. Director of Missions Ihmels, of Leipzig, writes about the Jerusalem Missions Conference; Director of Missions G. Dahlquist, of Upsala, describes the origin and growth of Lutheran missions in South Africa; Director of Missions Dr. Epplein writes on "*Das Neuendettelsauer Missionswerk und die evangelisch-lutherische Froemigkeit.*" Other articles treat of the work which Finnish Lutherans are doing in Africa, of the late Dr. Carl Paul as leader in Church and missions, of interest in missions displayed by Norwegian Lutherans, etc. Statistics are submitted for the work of Lutheran mission-societies in and outside of Germany. In the latter class the Foreign Mission work of American Lutherans is also referred to. The doctrinal point of view of the writers is not always that of genuine, uncompromising Lutheranism.

Die Offenbarung des Johannes. Von Dr. W. Hadorn, Professor der Theologie an der Universitaet Bern. Vol. 18 of *Theologischer Handkommentar zum Neuen Testament.* M. 15. Bound, M. 18. (A. Deichertsche Verlagsbuchhandlung [Dr. Werner Scholl], Leipzig.)

In several respects this commentary deserves high praise. For one thing, it is far more conservative than some other commentaries on Revelation that have lately been examined by me. The make-up of the book is very satisfactory. The commentary even contains the Greek text and beside it an exact translation into German with interspersed explanatory remarks in smaller type. The variant readings are given at the end of every section of the text. The discussion which follows the text and translation is sufficiently exhaustive. The writer inclines to the view (although he is not very positive) that the Apostle John is the author of the Apocalypse. It is unfortunate that the pitfalls of negative criticism have not been entirely avoided. Besides, the author criticizes the interpretation of Revelation as it is found in the works of the great dogmaticians of the Lutheran Church and is quite outspoken in championing Chiliasm. Dr. Hadorn does not want to take the thousand years of Rev. 20 literally, but he strongly contends for the view that this period is still to be expected and that it will bring many social blessings. He does not hesitate to say that St. John was in error concerning the return of Nero, which he finds predicted in chap. 17. This shows that he does not look upon this

book as infallible Scripture. In fact, for him the concept of inspiration does not seem to include infallibility. To add a few exegetical details, the mystic number 666 in chap. 13, 18 is explained as meaning Neron Kaisar. Chap. 17, 10. 11, a very difficult passage, is held to refer to the emperors of Rome, Augustus to Vespasian. The author's aim is to combine the interpretation which refers the contents of Revelation to events contemporaneous with St. John (*zeitgeschichtliche Auffassung*) with that of Chiliasm. The price he pays is the lamentable concession that St. John's work is not free from error.

Handbook of All Denominations. Compiled by *M. Phelan*. \$1.25.

(Cokesbury Press, Nashville, Tenn.) Order from Concordia Publishing House, St. Louis, Mo.

This is the fifth, the 1929, edition of a handbook valuable for its historical and statistical notices on the various American churches and the non-Christian religious cults. It does not treat their doctrinal position thoroughly, as the publishers say: "All in all, this book is one of great value to all who would know their fellow-Christians regardless of the sectarian or denominational doctrines to which they subscribe." Even so, this relatively superficial knowledge of them is what we are sometimes looking for. The "Evangelical Protestants (German)" have finally vanished, the 1927 edition having noted their merger with the Congregationalists. But there are more than twenty-five new religious groups and sects listed.—The statement that "Lutherans constitute nearly the whole of the Protestant population of the German states" is probably due to misguided Lutheran propaganda. We do not know who gave the author the information that "the numerous bodies [of American Lutherans] reporting do not differ materially in doctrine."

E.

The Origin of Paul's Religion. By *Prof. J. Gresham Machen*. 239 pages. \$2.50. (The Macmillan Company, New York.) Order from Concordia Publishing House, St. Louis, Mo.

Professor Machen, of Princeton Theological Seminary, is known among the members of the Reformed churches as a conservative theologian. His book *The Origin of Paul's Religion* was first published in 1921, reprinted in 1923 and 1925, and reissued in October of last year. At a time when much that comes from the religious presses is a denial of the fundamentals of the Christian religion, it is gratifying to know that the demands for conservative religious literature warrants the reprinting of such a book as that written by Dr. Machen. The author closes his book with the following words: "The relation of Paul to Christ is a relation of love; and love exists only between persons. It is not a group of ideas that is to be explained, if Paulinism is to be accounted for, but the love of Paul for his Savior. And that love is rooted, not in what Christ had said, but in what Christ had done. He 'loved me and gave Himself for me.' There lies the basis of the religion of Paul; there lies the basis of all of Christianity. That basis is confirmed by the account of Jesus which is given in the gospels, and given, indeed, in all the sources. It is opposed only by modern reconstructions. And those reconstructions are all breaking down. The religion of Paul was not founded upon a complex of ideas derived from Judaism or from paganism. It was founded upon the historical Jesus.

But the historical Jesus upon whom it was founded was not the Jesus of modern reconstruction, but the Jesus of the whole New Testament and of Christian faith; not a teacher who survived only in the memory of His disciples, but the Savior, who, after His redeeming work was done, still lived and could still be loved." Dr. Machen's book has already previously been recommended to our readers.

J. H. C. F.

Saved to Serve. By *L. H. Schuh, Ph. D.* 120 pages. 50 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

If we are not mistaken, the phrase which forms the title of this inspiring little volume was coined by a member of the Calvinistic Church, which is known for its activities, though many of these are misdirected. With the precious doctrine of universal grace written across its banner, the Lutheran Church has every reason in the world to consider the truth wrapped up in the phrase—saved to serve. The plea for greater and more cheerful service is the key-note of this brochure. It is divided into two parts, "Saved to Serve" and "Enjoying Church-work." The first part has brief chapters on the following heads: "Saved to Serve," "God Made You a Christian," "God Made You a Christian for a Purpose," "Christians Alone Can Do Good Works," "God Orders Our Lives." The second part is practical and treats the following subjects: "Put a Large Amount of Intelligence or Knowledge into Your Church-work," "Do Something for Our Church," "Consecrate Your Life to God." Among the things on which the author asks the Christian reader to inform himself are lodgery and unionism; it is well that these issues are enumerated. On page 19 the author, in future editions, ought to insert a sentence which condemns also theistic evolution.

MUELLEE.

The Religious Mind. A Psychological Study of Religious Experience. By *C. K. Mahoney*, Professor of Philosophy and Psychology. Dakota Wesleyan University. 214 pages. \$2.00. (The Macmillan Company.)

That the subject of religion is a most popular one in our time is proved by the many books and pamphlets that are written on the subject. To read them all is impossible; but to ignore them altogether spells ignorance of the present-day tendencies in religion. Christendom to-day is paying the penalty of having drifted away from the ancient Biblical moorings; the course of this departure is ignorance, doubt, uncertainty, and endless disputations and questionings about the nature, purpose, and function of religion, which yield no positive results, but only lead the investigators farther and farther from the truth as it is given to us by God. The present volume again proves this distressing fact. It aims to be a study of psychology in the field of religion, which is conceived of essentially as an experience, in no wise different from the ordinary experiences of man. In this manner and by this process of reasoning the author purposes to vindicate religion against atheism and agnosticism. He insists in his conclusions that men are justified in taking religious concepts as the working beliefs by which they live. So far, so good. But neither philosophy nor psychology can bring the human mind nearer to the goal of appreciating that true religion which has come to us through Christ

Jesus. The author defines religion as "a living relation to the power regarded as divine" (p. 192). "Every normal religious experience in our familiar world of modern life involves the recognition of a divine reality, somehow conceived" (p. 194). But this "recognition of a divine reality" is not so much a matter of belief as rather one of life. "Religion must be lived to be known. Its utmost meanings do not appear in definition" (p. 192). "The normal result of religious experience is a life more or less happily adjusted to its world" (p. 206). These few quotations show that the author conceives of religion as a recognition of a Supreme Being and of a life adjusted to the demands which the existence of such a perfect Supreme Being makes upon the individual. In other words, psychology, just as philosophy, can demonstrate no more than what dogmaticians have called "natural theology," that is, belief in a god and a moral life. But that religion, properly, is something altogether different; that it is communion with the true God through faith in the divine-human Christ, the only Redeemer of man, that is the paramount lesson which the Holy Scriptures teach. Herein only is true religion.

MUELLER.

John Bunyan the Man. By Austen Kennedy de Blois, Ph. D., D. D., LL. D., president of the Eastern Theological Seminary. 305 pages. 13 illustrations. Cloth, with gilt lettering. \$1.50. (The Judson Press, Philadelphia.) Order from Concordia Publishing House, St. Louis, Mo.

This story of the life of John Bunyan is written as a contribution to the Bunyan Tercentenary literature and affords an excellent insight into the times and conditions which produced the author of *Pilgrim's Progress*. It is written with much learning and intelligent judgment as well as with deep personal appreciation of the man himself. This fortunate combination of sound learning, good judgment, and personal interest in the subject-matter has produced a work which is eminently satisfactory to any one who wishes to inform himself on the great writer of one of the world's most popular religious books. The grace, kindness, and sweetness of Bunyan's style radiate in this fine biography, each chapter of which endeavors to picture, not merely the life, but rather the inner spiritual power of the humble, but consecrated tinker-preacher. This consecration he owed, next to the grace of God, to Luther's *Commentary on Galatians*, of which the author writes: "Following this temporary establishment of his faith, he came upon a second-hand copy of Luther's *Commentary on Galatians*. It was a forlorn-looking volume, almost ready to fall to pieces at his touch; but it contained a rich treasure. He read it with avidity and to his amazement found his own condition depicted with such vividness that it might have been written out of his own heart. The result was that there burned within him a love for Christ as hot as fire. The influence of Martin Luther upon John Bunyan is not to be lightly turned aside. Luther's *Commentary on Galatians* is probably the greatest book that the Reformer ever wrote. Years after he first read it, the Pilgrim testified that, with the exception of the Bible, he did prefer that book of Martin Luther to all the books that he had ever seen. So the strong hand of the master workman stretched out, across the years and across the seas, and grasped the hand of the man who was trying to be strong, and two great leaders in the world of the spirit were bound together, as teacher and apprentice. John

Bunyan evinced his manliness in his appreciation of Martin Luther's aid in an hour of acute spiritual crisis" (pp. 81, 82). This excerpt incidentally shows the author's brilliant style and excellent method of presentation. His book will hold the reader spell-bound from start to finish, and while he may not always agree with every statement, he will not put it aside without having been greatly benefited. The price is very reasonable.

MUELLER.

A Critique of Joseph McCabe's "Triumph of Materialism." By William Schoeler. 124 pages. \$1.00. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

Joseph McCabe, whom Mr. Schoeler opposes in this keen little apologetic, is known far and wide as a voluminous writer on scientific and philosophical themes. Dr. Leander S. Keyser says of him in his "Brief Foreword": "He is well informed on matters of science and is at times rather profound as a writer on subjects requiring something more than superficial thinking. He is a thoroughgoing atheist" (p. 5). Some of the dogmas which he professes are: "There is no God," "Spontaneous generation is a fact," "Mind is but a function of matter," "Every single discovery we have made within the last hundred years has supported materialism," "Our age improves in proportion as materialism advances," etc. Mr. Schoeler opposes these pernicious errors in the following chapters: "Materialism and Idealism," "What Is Matter?" "The Supposed Vital Principle," "The Human Machine," "The Mystery of Consciousness," "Determination and Moral." In view of the present-day atheistic propaganda this volume is worthy of careful study. The style is simple and the presentation of the apologetic material plain enough for the average reader to follow. This is a fine book for Christian students who at colleges and universities must needs meet with atheistic propaganda. MUELLER.

Tomahawk and Cross. By William Harley. 327 pages. \$1.25. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

This is a thrilling and instructive tale of Colonial days, which presents to the reader such historic figures as Peter Muehlenberg, Zeisberger, the Moravian missionary to the Indians, Pontiac, the Indian chief, and others. The characters are well delineated, the plot is carefully constructed, and the story interestingly told. The hero is abducted from a castle in Germany and taken to America, where he grows to manhood among the Delaware Indians. In the course of time he is reunited with his mother and finds in the daughter of a Virginia planter a worthy companion to share with him, the rest of his days, life in civilization. Some of the dialog is carried on in rather disturbing dialect, in which at times there is a strain of rudeness that might have been avoided. Personally we also think that words like *Donnerwetter* should be avoided in stories that go into Christian homes. It is said of the late Theodore Roosevelt that he never used curse words and that his speech was all the more emphatic for omitting them. The criticism holds good still more of the frivolous use of the name of God. Realism which borders on profanity has no place in stories intended for Christian young people.

MUELLER.

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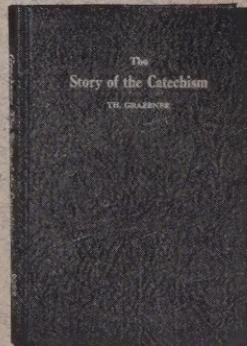
"It goes without saying that every pastor and teacher, to begin with, ought to send for a copy of this book and, after having given it a careful reading, recommend it to their people. Why not try to place a copy of this book in every one of our homes early in this anniversary year, so that parents and young people will read it and learn better to appreciate and to love their Catechism?" — PROF. J. H. C. FRITZ, in the *Theological Monthly* for March, 1929.

"We can therefore wish nothing more than that it may find its way into every one of our homes during the quadricentennial year." — PROF. W. G. POLACK, in the *Lutheran Witness* of December 25, 1928.

"We ought to try to bring this little book into every home and revive the old love for our Catechism." — PROF. W. C. KOHN, D. D., in the *Lutheran School Journal* for December, 1928.

"Indeed, Professor Graebner's book should be welcomed in every Lutheran home," etc. — PROF. O. C. A. BOECLER, in the *Homiletic Magazine* for February, 1929.

". . . Besonders geeignet zur Massenverbreitung unter unsren Laien. Es ist aber auch so anregend geschrieben, dass jeder Theolog es gerne und mit Nutzen lesen wird." — PROF. W. ARNDT, in *Lehre und Wehre* for December, 1928.



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